

No. 6.

Vol. II. No. 6.

THE GLORY OF ISRAEL

ORGAN OF THE
NEW COVENANT MISSION

A LIGHT TO LIGHTEN THE GENTILES AND
THE GLORY OF THY PEOPLE ISRAEL —
LUKE II-32

50c A YEAR

NOV.—DEC. 1904

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Israel shall blossom and
bud, and fill the face of
the world with fruit.—
Isa. 27: 6.

ונתתיך לאור גוים להיות
ישועתי עד-מצה הארץ-
יבטיח ממ' ו'

MAURICE RUBEN.

Editor Pro-Tem.

333 42ND STREET PITTSBURGH, PA.

• Work of the New Covenant Mission. •

(Incorporated.)

MAURICE RUBEN,
SUPERINTENDENT.

HEADQUARTERS:
333 42d St., Pittsburgh, Pa.

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Its Character: Is thoroughly unsectarian, loyal to the Bible as the Word of God, and to the truth that the Lord Jesus Christ is the Messiah, who came first as God's sacrifice for sin, and is coming again to establish the throne of His Father David and to reign over the house of Jacob forever. Luke 1:32.

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2. To publish and distribute Missionary Literature in the required languages.
3. To train workers for the field.
4. To establish a manual training school to assist seekers and converts.
5. To bring the cause of Jewish Missions to the attention of the Church.

Supported by the FREE WILL OFFERINGS of the LORD'S PEOPLE. Phil. 4:19, "Thanks be unto God for His unspeakable gift." 2 Co. 9:15.

\$100,000 needed for Full Equipment. Special Fund already started by a gift of \$5,000. Contributions to this fund may be sent to J. D. Miller, Esq., Cashier City Deposit Bank, E. E., Pittsburgh, Pa. Contributions to General Fund may be sent to Mr. J. B. Corey, Treasurer, Schmidt Building, Pittsburgh, Pa.

Form for Bequest to the New Covenant Mission, (Incorporated.)

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I..... of (name place, county and state) will give and bequeath to the New Covenant Mission, the sum of \$..... (If the bequest is in real estate, give description, and add "in fee simple forever.")

Witness my hand and seal this.....day of.....190..... (L. S.)

We, the undersigned, saw (give name) sign the paper, which party herein acknowledged to be his last will and testament, and we have signed it as witnesses at the request of above mentioned party in the presence of same, and in the presence of each other.

(Three Witnesses.)

The Glory of Israel.

A Bi-Monthly Magazine.

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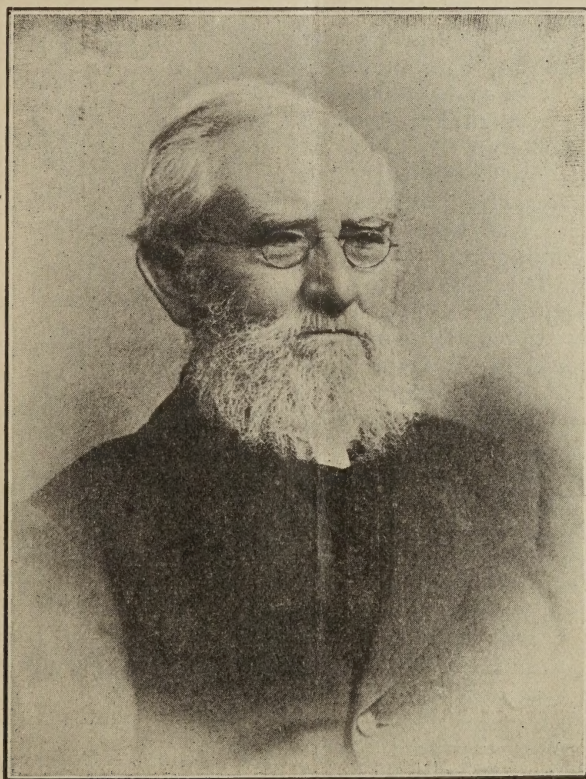
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"A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2: 32.

Vol. II.

NOVEMBER—DECEMBER, 1904.

No. 6



REV. JOHN WILKINSON. D. D.

Founder and Director of Mildmay Mission, London, England.

EDITORIAL.

"One smile can glorify a day,
One word new hope impart;
The least disciple need not say,
'There are no alms to give away,
If love be in the heart.'"

—*Phoebe Cary.*

A Noble Christian Leader.—

Rev. Samuel H. Wilkinson's visit to our city September 25th to October 1st, awakened much interest in both father and son, and the great work of the Mildmay Mission, which is under their supervision. In this number we present a portrait of Rev. Dr. John Wilkinson, the founder of the Mildmay Mission, and a brief sketch of his life.

Rev. Wilkinson was born in a small village in Lincolnshire, England, December 6th, 1824, and is therefore 80 years old. He was awakened to a sense of his need of salvation in 1838, but did not definitely trust in Christ till 1839. Taking at once an active interest in Christian work he had his attention turned to work among the Jews, and after much prayer felt the call to that field. "That's your sphere" spoke the inner voice repeatedly and he had no peace till he offered himself and was accepted as a missionary student. He entered the School of the British Society for Propagating the Gospel amongst the Jews, and paid special attention to the study of Hebrew, Greek, Latin and also Chaldee and Syriac during the years 1851-1854. In the latter year he became a missionary of the above Society, and for twenty-two years he travelled an average of ten thousand miles a year over the United Kingdoms, partly preaching to the Jews and partly interesting Christians in them, expounding to them God's truth about this people and stirring them up with a view to awaken Scriptural interest in Jewish evangelization.

In spite of the difficulties of the work, meeting with opposition even from ministers and Christians, he remained true to the heavenly calling and saw not a few of the remnant accept-

ing the Lord Jesus. A number of the converts have become efficient workers for Christ, and among the most prominent is Rev. David Baron, who is at the head of the Hebrew-Christian testimony for Israel, a Mission conducted by Jewish brethren.

In the year 1876 Dr. Wilkinson voluntarily gave up a salary of £350 a year and threw himself on God for the support of a Mission to the Jews, with a more definite effort to reach this people with the Gospel in England, Ireland, Scotland and Wales. The story of the Mildmay Mission is an interesting one and in an early number of the *Gorly of Israel* we hope to give a summary of their labors.

Dr. Wilkinson is enjoying comparatively good health at the age of 80, is still quite active in the affairs of the Mission and rejoices in the goodness of the Lord for ganting His servant the blessed ministry of uninterrupted missionary activity in the Jewish field for over 50 years. "May the blessing of the Lord continue to rest upon His aged servant." Psalm 91:14-16.

In the November number of *Trusting and Toiling*, the magazine of the Mildmay Mission, the following request for prayer is made. As December 6 is the date of our Anniversary it will be a privilege to remember this dear servant of the Lord.

79 MILDMAV ROAD, LONDON, N.

To our beloved friends, I have a personal favor to ask. Will you unite with me in praise to God on December 6, for sparing me in a good degree of health to see my 80th year, sixty-six of which have been spent in Christian service, and fifty-three in service to the Lord on Israel's behalf; and in prayer for increasing blessing to the end of service on earth.

J. WILKINSON.

Rev. Samuel H. Wilkinson.—

The addresses delivered here by this gifted servant of the Lord were greatly appreciated by the various audiences in attendance. Fuller notes are given in the Mission section. Attention is called to the article, "The Jewish Question—Bibically," from the pen of Mr.

Wilkinson in this number of the Glory of Israel. This study was written aboard the S. S. Umbria during the voyage across the ocean and shows that the writer has made use of the Bible in which he believes the mind of the Lord is clearly and definitely revealed concerning His eternal purposes in Jew and Gentile.

Our Magazine.

The second volume of "The Glory of Israel" is completed. From many friends we have received words of encouragement and expressions of appreciation of our Bi-Monthly, and our hearts are lifted up to our Heavenly Father in grateful praise for grace and blessing guidance and favor, in the labor of love enjoyed in its preparation and the pleasure brought to its many readers. We assumed the editorial responsibility because no one else was available for that service after Mr. Chalmers left, and the Magazine could not afford to pay a salary to an editor. A deficit of nearly \$500 was incurred last year when the Magazine was published monthly, but with the increase of subscribers secured during the year it is now self-sustaining. We must, however, remind our friends that several hundred subscriptions are now due and this money is needed to prevent another deficit. Please send in promptly. One dollar will pay for the current year and renewal for 1905. It should be remembered that this Magazine holds a unique place in Christian literature, giving information about Jewish matters that is not found in the general reading in religious papers, besides giving Scriptural teachings to Christians about the Jew and the Gospel.

Our Sixth Anniversary.

On December 6th in connection with the seventy-second monthly prayer meeting, anniversary exercises of the founding of this Mission will be held. The services will take place at the Mission headquarters on Forty-second

street from 2 to 5 and 7.30 to 9.30. A number of pastors will give addresses. Rev. W. W. Hall, D.D., M.E., Rev. W. G. Partridge, D.D., Bapt., Rev. F. H. Senft, of Philadelphia, Rev. Emil Lewey (Hebrew-Christian), and others will participate in the exercises. We ask the prayers of our many friends for this auspicious occasion and to unite with us in praise and thanksgiving to God for the manifold blessings bestowed upon this Mission during the past six years.

The Trust Fund.

A friend of this Mission from the East has sent a second contribution to the Permanent Fund. Fifty dollars was received a few days ago from this friend, which brings the fund to \$5,121.50 to date. A permanent building for our down town work is urgently needed. It is hoped that the Board of this Mission will modify the conditions which require \$100,000 before this Fund could be used for extending the work. We believe that the funds would be speedily subscribed towards a down-town building to give the Mission the needed hall and room for the departments necessary for Gospel, Children's and Relief Work, etc. Our headquarters on Forty-second Street is admirably adapted for the Tract Work, Postal Mission, Home Workers, Prayer Meetings, etc. Our great need at this hour is a permanent and suitable building down town. Our friends will please unite with us in prayer for same.

A Jewish Tumult.—

We reprint in this number, from "The Scattered Nation," quarterly record of the Hebrew-Christian testimony to Israel, the account written by Rev. David Baron of a missionary visit to Sarajevo, Bosina, and Herzegovina. A meeting was advertised to be held in a hall at the Vereins-haus, cards of invitation sent to the leading Jews, Mr. Baron and two other brethren were to speak, and to the Jewish community

became frantic in consequence and the entire town turned upside down. How far these dear people are from universal peace Rabbi Levy may be able to answer.

Universal Peace Conference.—

Such a Conference was held in this city at the Jewish Temple on Thursday, October 14th

Rabbi J. Leonard Levy convened the Conference and a number of speakers, who attended similar meetings at St. Louis and Boston, also participated in a great meeting here. The sentiment back of the movement is ideal and the realization of universal peace is devoutly to be wished for. We expressed our view on the question in a sermon at the Duquesne M. E. Church, part of which is given in this number on another page. It is patent to the Christian mind, and to every earnest Bible student, that wars cannot cease as long as there is opposition to the "Prince of Peace."

Witnessing for Christ.—Our friends will no doubt appreciate the following letter received by us from Mr. Grunvogel. He is one of our converts of the early weeks in 1903, when a number of young men accepted the Saviour. Mr. Grunvogel left the Westinghouse Company where he had a position in the Testing Department on account of an accident, getting in contact with a live wire, and 700 volts passed through him. His body turned blue and those near him thought him fatally hurt, but to their great surprise his body instead of being held to the wire and electrocuted swung back as by some miraculous power. He was severely stunned and very ill for several weeks. In a letter written shortly after the accident, Mr. Grunvogel expresses himself as follows: "What a difference faith in a Saviour makes! During a storm at Cape Maysi in December last (1902). I trembled at the thought of death. Now, were death to come, I would meet it with calmness and serenity. I have the supreme assurance that I should go to a better

world, where pain is not, where the devil has no power, but in heaven is peace and joy."

Mr. Grunvogel spent several weeks at our home recuperating, then went east to take up work aboard some steamer but the physician discovered that one lung was seriously affected and he was unfit to go to sea. He finally went to Cuba and we rejoice to hear of his general well being and his loyal trust in the Saviour.

HAVANA, CUBA, NOV. 15th, 1904.

"Your very nice letter of the 18th ult. has arrived here, in Havana, with considerable delay, due, very likely, to the fact that it had been forwarded to Mexico (the stamp of the Mexican Post Office indicates that); but the letter has reached me and I am very glad of it. It is very kind of you to think sometimes of me. I very often think of dear Mr. Ruben and the nice people I met under the hospitable roof of 333 Forty-second Street.

I trust that the great work (so dear to your heart) of evangelizing the Lord's chosen people continues with unabated vigor, and that the seed thus sown may bring forth abundant fruit. With regard to my poor self, I am glad to report that He keeps me strong in the true faith as laid down in the Gospel. My happiest moments of the day are when I am reading the Holy Word and meditate on the greatness of our Lord and the unworthiness and insignificance of men, sinners.

I am very glad to hear that Mrs. Ruben, your indefatigable and loving companion, is well; your little sons and daughter are, I trust, in good health.

As you see I am still in Cuba; the climate here is delightful and my health is simply excellent, praise the Lord for that. All thanks and praise are due to Him, the Maker and Giver of all good.

Kindly remember me to the Rev. Mr. Kuldell, whom I always held in high esteem. The generous and pious Mr. Corey is still the friend of New Covenant Mission. May the Lord bless Mr. Corey for his interest in the work.

With Christian and brotherly love I beg to greet you all.

FELIX GRUNVOGEL.

The Season's Greetings.—We extend to our esteemed readers and friends our heart-felt good wishes for the coming "Yuletide," and God's gracious blessing upon the New Year. As giving has been implanted in the human heart because of "God's unspeakable gift," we give to our readers THE GLORY OF ISRAEL in this number one-fourth enlarged.

CONTRIBUTIONS.

VENI, VENI, EMMANUEL.

Oh, come, oh, come, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here,
Until the Son of God appear.
Rejoice, rejoice! Emmanuel
Shall come to thee, O Israel!

Oh, come, thou Rod of Jesse, free
Thine own from Satan's tyranny;
From depths of Hell thy people save,
And give them victory o'er the grave.
Rejoice, rejoice! Emmanuel
Shall come to thee, O Israel!

Oh, come, thou Day-spring, come and cheer
Our spirits by thine advent here;
Disperse the gloomy clouds by night,
And death's dark shadows put to flight.
Rejoice, rejoice! Emmanuel
Shall come to thee, O Israel!

Oh, come, thou key of David, come,
And open wide our Heavenly home;
Make safe the way that leads on high
And close the path to misery.
Rejoice, rejoice! Emmanuel
Shall come to thee, O Israel!

Oh, come, oh, come, thou Lord of Might!
Who to thy tribes, on Sinai's height,
In ancient times didst give the law,
In cloud and majesty and awe.
Rejoice, rejoice! Emmanuel
Shall come to thee, O Israel!

—Apparently of the Twelfth Century.

Translated by J. M. Neale, 1850.

THE JEWISH QUESTION. BIBLICAL.

BY REV. S. H. WILKINSON.

The starting point of the Jewish question is Genesis 12. In the first 11 chapters of the Bible 2,000 years of history are dealt with, covering the Adamic period of innocence and the Noahic age of ignorance.

Now it pleased God to separate one man from all mankind and in sovereign grace to make him and his posterity the possessors of certain promises. These promises guarantee universal blessings. They foresee the recovery of the world from the consequences of the fall and they appoint an instrument thereto.

The first promise—the foundation

promise—is seven-fold. Jehovah declares to Abram:

1. I will make of thee a great nation.
2. I will bless thee.
3. And make thy name great.
4. Thou shalt be a blessing.
5. I will bless them that bless thee.
6. And curse him that curseth thee.
7. In thee shall all families of the earth be blessed.

In the 15th chapter of Genesis Jehovah adds the promise of a land, as an everlasting possession to Abram's seed; a land whose limits are defined and the gift thereof made irrevocable by an unconditional covenant (i. e., a covenant in which Jehovah is the only contracting party.)

These promises are given to Abram before his circumcision. After his circumcision they are renewed to him, to his son Isaac and his grandson Jacob. Summarized they stand thus:

1. The seed of Abraham* is to become a great nation.
2. It is to be the instrument of universal blessing.
3. It is to have possession of a land as the theatre of God's manifested presence and power.

First let us ask who are Abram's seed, and secondly what is the nature of the blessing they are to communicate? The term "seed of Abraham" has three applications:

1. To Christ, who took not upon Him the nature of angels, but the seed of Abraham. "Now to Abraham and his seed were the promises made. He saith not 'and to seeds, as of many: but as of one, And to thy Seed, which is Christ.'" (Gal. 3. 16.)
2. To the natural progeny of Jacob, whom God called Israel: "But thou, Israel, art my servant, Jacob

*Abram—father of a great nation—in his natural seed.

Abraham—father of many nations—in his seed according to faith.

whom I have chosen, the seed of Abraham my friend." (Isa. 41:8).

3. *To all believers in Jesus Christ:* "Know ye therefore that they which are of faith, the same are the children of Abraham." (Gal. 3:7)

"And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." (Gal. 3:29.)

"Therefore it is of faith that it might be by grace: to the end the promise might be sure to all the seed; *not to that only* which is of the law, *but to that also* which is of the faith of Abraham; who is the father of us all." (Rom. 4:16).

As to the nature of the blessing. It is nothing else but the Gospel of good news of salvation through Jesus Christ. "And the Scripture foreseeing that God would justify the heathen (i. e., Gentiles or nations) through faith, preached before the Gospel unto Abraham, saying 'In thee shall all nations be blessed.'"

We are justified from the foregoing and other Scriptures in laying down the following statements:

1. The promise of blessing through the seed of Abraham to all mankind referred to the Gospel.
2. The Lord Jesus as the procuring cause in His own person of Gospel blessing, and being the seed of Abraham, was the first or central fulfillment.
3. The nation of Israel as the instrumental and distributive agents of Gospel blessing, and as the natural seed of Abraham, are a further fulfillment.

Note. (a) *Instrumental*. (As the nation which gave birth to the Messiah). "To whom . . . pertaineth the promises . . . and of whom as concerning the flesh, Christ came." (Rom. 9:4, 5).

(b) *Distributive*. (This is Israel's mission in the millennial age and is therefore not yet fulfilled.) It shall come to pass that as ye were a curse among the nations, O house of Judah and house of Israel, so will I save you and ye shall be a blessing: fear not, but let your hands be strong." (Zech. 8:13). "In days to come, shall Jacob take root: Israel shall blossom and bud, and they

shall fill the face of the world with fruit." (Isa. 27:6.)

4. All believers in the Lord Jesus Christ as recipients of Gospel blessings by faith, and therefore as the spiritual seed of Abraham are a further fulfillment.

"Cometh this blessedness then upon the circumcision (i. e., the natural seed of Israel) *only*, or upon the uncircumcision (the Gentiles) also? for we say that faith was reckoned to Abraham for righteousness. How then was it reckoned? when he was in circumcision or uncircumcision? Not in circumcision but in uncircumcision that he might be the father of all them that believe, though they be not circumcised (i. e., not the natural seed of Israel) that righteousness might be imputed to them *also*." (Rom. 4:9-11.)

These statements teach us that blessed and important installments of blessing in fulfillment of the original promise to Abraham have been vouchsafed, through his seed to mankind. They also imply that finality has not been reached.

For—to go back first of all to the promises. Note, (1) That the promise of universal blessing was attached to the promise of a great nation and a defined land, and (2) that these promises standing together, were renewed after Abraham's circumcision, thereby attaching them irrefragibly to his natural seed, the covenant people of Israel.

Note also, that the passages in Romans 4 and Galatians 3, which bring believing Gentiles as Abraham's seed by faith into the privileges of the promised blessing, make them only *participants* not *monopolizers* thereof; the promise is to all the seed: "*not to that only* which is of the law, *but to that also*, which is of the faith of Abraham," and thus that God hath not cast off His covenant people, His gift (of a land) and His calling (of the people) being without repentance: that to them still pertain the promises and that their present state of unbelief is but temporary.

Note also, the deeply important revelations concerning this dispensation, i. e., the Christian era viz. that as concerns Israel, only a remnant (Rom. 11), and

as regards the Gentile nations, only an outgathered portion (Acts 15) are to be saved, hence that this dispensation is elective in character and that its purpose is world-wide witness but not world-wide conversion.

And note, finally, the testimony of facts before our eyes; that 1,900 years after the descent of the Holy Ghost and the inauguration of the present Gospel era, universal blessing is so far from its accomplishment that Mohammedanism, heathendom, war, tyranny and wrong more than hold their own; the world still awaits deliverance.

It is clear, therefore, that the blessings already received in fulfilment of the promises are but partial and anticipatory, and that their final and complete realization is still future. Compared with that coming age, the present compares thus:

NOW.	THEN.
Jesus, the seed, manifested in suffering and rejected.	Jesus, manifested in glory.
Israel, the instrumental agents of blessing, saved only in part, the rest blinded.	Israel, a saved and restored people.
Mankind, the recipients, blessed in large though limited measure.	Mankind, universally blessed.

The agents, therefore, God holds in reserve, by which to bless all mankind, are the natural descendants of Abraham, through Isaac and Jacob, the Israel people. The necessary preliminaries to universal blessing are the restoration and conversion of that people, the return of the Lord Jesus as their King and Messiah, and the establishment of His kingdom over them upon the earth with His throne in Jerusalem.

To this glorious hope for Israel and the world, give all the prophets witness: it is confirmed by the unchangeable nature of God Himself and by His irrevocable gifts and calling, His oath and covenant: and by the miraculous preservation, though in unbelief and dispersion, of the people chosen for this great purpose.

Israel, then, i. e., the natural seed of Abraham, is the elect nation of the earth, elect by grace and by design,—by

grace, because there was and is nothing in that people that gave it any special merit (Deut. 7: 7, 8 and 9: 6),—by design, because to become instrumentally the means of universal salvation and blessing.

Through Israel, the world has already received a knowledge of the true God, a Bible and a Saviour; through Israel, when repentant and restored, the earth shall become full of the knowledge of Jehovah, as the waters cover the sea.

We have thus briefly surveyed *God's choice of Israel and the purpose thereof*. Let us now consider *Israel's future according to prophecy*.

This subject occupies so much of the prophetic word, that we can only deal with the outline or programme. The original promises still stand and to Israel in virtue of them is guaranteed. (1) Restoration to and possession of the land promised. (2) National supremacy. (3) A mission of blessing to the nations of the world.

Prophecy compared with prophecy provides us with the following programme:

The return of the people of Israel to their land will be in two stages.

The first stage will be partial—representative—in unbelief—the outcome of ill-will towards them on the part of the nations among whom they sojourn.

This partial return will be followed by the establishment of Mosaic ritual—a temple *without* the Shekinah glory—factions among the people themselves—a bond with a great Gentile personality who shall afterwards break it, desecrate the temple, permit herself to be worshiped therein, persecute and destroy numbers of the people.

Following this rival Northern and Southern powers shall make Palestine their battle-field, eventually drawing into the contest all the powers till Jerusalem is encompassed with armies, besieged and taken.

At this moment the Lord Jesus visibly returns to the earth, destroys Antichrist and the assembled armies, alights on Olivét, is acclaimed and accepted by the Jewish remnant within and around the city, calls the nations before Him by representation for judgment, cleanses

and purifies the city and temple, superintends the full and final regathering of Israel from the four corners of the earth and establishes His world-wide government of peace, with its centre in the Holy City.

This full and final regathering is the second stage of Israel's return—it is complete—it is in a converted state of heart, it is accompanied by the good will and assistance of the nations—it will be to witness the Shekinah glory return from the East to the Holy City and with a noble temple to worship God and His anointed king in the beauty of holiness—to attract pious worshipers from all nations, while also going out again themselves to declare the glory of God and the fame of King Jesus in the distant islands of the earth.

This is the age of which Israel's prophets during her sad defections from God, have delighted to sing: this is the kingdom of Daniel second which the God of heaven shall set up and which shall never be destroyed; the kingdom for which the apostles rightly waited, when, mystified by the departure of their Master, they asked "Lord, will Thou at this time, restore the kingdom unto Israel?" The time for which we so often unthinkingly pray, as we say, "Thy kingdom come." If further proof is needed that the restoration of the people of Israel to their land (and the blessings therewith connected) is still future, we might note:

Israel is to be gathered the second time. Isa. 11,

From the four corners of the earth. Isa. 11.

The two kingdoms are to be reunited. Isa. 11; Ezek. 37.

The land differently divided. Ezek. 48.

No further dispersion. Amos 9: 15.

If still further confirmation be required that Israel's end and destiny are to be in the sunshine of God's favor and that they are not yet reached, we might note that all the striking figures employed in Scripture as types of Israel set this forth:

The purified metal to shine as a diadem. Ezek. 22: 17-22; Isaiah 62: 3.

The broken olive branches to be again engrafted. Rom. 11: 24-26.

The down-trodden vine to be replanted and made fruitful. Ezek. 15; Isa. 27: 6.

The scattered sheep to be regathered and shepherded. Ezek. 34; Isa. 40: 11.

The first-born son to receive his double portion. Isa. 61: 7; Zech. 9: 12.

The faithless wife to be reinstated with the joy of first espousal. Isa. 62: 5.

This then is Israel's future according to prophecy. As a restored and converted people, occupying the whole of the land of promise, they are to be the first of the nations and to minister to the salvation of the whole world by the power of attraction and by witness. This programme is drawn up from the comparison of many Scriptures, specially:

1. Those dealing with the time of Jacob's trouble or the great affliction of the people after their partial restoration. Jer. 30: 5-8. Ezek. 22: 17-22.

2. Those dealing with Antichrist, the Assyrian*, Gog and the North-

**The Assyrian.* Assyria was founded in the dawn of history and associated with Babylon, or Babel. Assyria seems (in connection with Israel's history) to represent brute force and selfish conquest, and Babylon human grandeur and pride.

In Israel's apostasy Assyria is used as the rod of God's anger and becomes Israel's arch enemy. Her name is often in the mouths of Joel, Isaiah, Ezekiel, Daniel, Micah, Hosea and Zechariah.

The land of the North, or the king of the North, are generic terms for great powers descending upon Israel from a northerly direction; have a primary reference to Babylon. Assyria, or the later Syrian kingdom, as the case may be, and often a further and fuller reference to a future Northern power.

The same applies to Gog and the land of Magog. The partial fulfillment in history is but germinant and anticipatory of the great final advance and overflow, which, being checked and overcome by the Lord Himself, ushers in final victory and universal peace.

The important passage having a future reference to Assyria, are Isaiah 10 (in connection with which Psalm 83 should be read) Isaiah 11. 11; 19. 23, etc.; Micah 5. 5; 7. 12; Zech. 10. 10, etc.

Those of the land of the North, Jer. 3. 18; 16.

15; 23. 8; 31. 8; ch. 46; 51. 3, etc.; Ezek. 38 and 39; Dan. 11. 40; Zech. 2. 6; Joel 2. 20.

Those of Gog, Ezek. 38 and 39; Req. 20. 8.

Most of the great nations whose histhry touches that of Israel seem to represent principles, thus:

Assyria. Overwhelming force and selfish conquest.

Egypt. Refinement and civilization, sensuous and free from strife.

In the Christian these two principles stand for the terrible brute impulses of the flesh on the one hand, and the alluring voice of the world on the other, Satan using both. Israel was between both, as between upper and lower mill-stones, and sought alternately to either. In the millennial age, a bond of concord is to unite them in service to Israel, even as in the sanctified state both bodily appetites and the products of civilization become blessed servants to be used and not abused.

Babylon. Stands for human grandeur and greatness and pride, apart from God—its end humiliation.

Persia. For luxury, wealth and ease.

Greece. For human wisdom, arts, literature—the philosophy which creates its own God and which gloats over its deified reason.

Rome. For iron, despotic rule, clan versus man, enthroned might in antagonism to the cry for justice, for pity, for brotherly sympathy.

All these principles are working in the complex world of to-day, and finding an entrance into the Church. They must give way as the Old Empires, which were their outward expressions, gave way and every work tinctured with or founded upon them is proved to be of man, fore-doomed to destruction when man's day is over and the day of the Lord begins.

ern aggressor or Palestine. Isa. 59: 19; Ezek. 38 and 39; Dan. 8, 9 and 11; Joel 2: 20 and chapter 3; Micah 5; the Epistles to the Thesalonians, etc.

3. Those concerning the siege of Jerusalem. Zech. 14.

4. Those dealing with Israel's deliverance and conversion. Jer. 50: 4, 5; Ezek. 36: 25-31; Zech. 12: 10-14; Rev. 1: 7, and many others.

5. Those concerning final and complete regathering. Isaiah 11 and much of his prophecy; Jeremiah 31: 28 and many passages; Ezekiel 20, 22, 36, 37 and many passages in the minor prophets.

6. Those dealing with the throne and kingdom. Psalm 2; 89: 36, 37; Jer. 23: 5 and parallels; Dan. 2: 44; Hosea 3: 5.

7. Those concerning the new and

glorious temple and the return of the Shekinah glory. The latter part of Ezekiel.

We now come to Israel's present position. We require to consider here: (1) Israel's sin. (2) Punishment. (3) The partial and temporary character thereof.

(1.) Israel's sin briefly has been three-fold. 1, The Breach of the Covenant of Sinai by idolatry. Jer. 31: 32. Daniel 9: 11. This was more especially against the Father. 2, The rejection of their Messiah. Matt. 23; 37. Luke 19: 42. Acts 2: 36. This was against the Son. 3, The rejection of Apostolic testimony. Acts 7: 51. 1st Thess. 2: 15. This was a sin against the Holy Ghost, which filled up the measure of their iniquity and called down the uttermost wrath of God.

(2.) Israel's punishment has been both outward and national and inward and spiritual. The outward or national condition of Israel is described in Hosea 3. Set free from gross idolatries and rebellion, she remains without a kingdom, land or polity, without true access to God or prophetic voice, this figure describing a temporary neutral state, prior to full union, requires careful and separate study.*

The inward, or spiritual condition of Israel, is set forth in Isaiah 6: 9-13; Matt. 13: 14, 15; Mark 4: 12; Luke 8: 10; John 12: 40; Acts 28: 25-27; Rom. 11: 8 and 25; 2nd Cor. 4: 13-16. It is spiritual blindness, or the veil over the understanding, preventing them from beholding Jesus as the End of the Law and the Fulfillment of the Prophecies.

Both of these forms of punishment are literally fulfilled to-day and most noticeable to the observant student of Israel.

It is to be carefully noted that the punishment in both cases is temporary. The predictions concerning the punishment of the people are bound up with the thought of a true remnant preserved by God's grace, and also with the thought of limitation.

The outward, or national, state of

*This subject is fully and beautifully set forth in the opening chapters of "The Ancient Scriptures and the Modern Jew" by Rev. David Baron.

Israel, is to be *complete* loss of national polity, of land and earthly rulers, but only *temporarily*. Read carefully again Hosea 3.

The inward, or spiritual, state of Israel is to be *partial* blindness (that is blindness on a part of the nation) and only temporary, thus:

"Blindness *in part* is happened to Israel *until* the fulness of the Gentiles be come in."

Even in this age, that is, while Israel is a scattered and spiritually blinded people, a remnant is to be gathered out of each successive generation, of true believers, thus holding the above word true "until" the day dawn, when "all Israel shall be saved." This remnant is in this age to be gathered out by the ministry of believers, as they obey the command to "preach the Gospel" which is the power of God unto all that believe, "to the Jew first and also to the Greek." 1

This is to go on to the close of the age, now rapidly drawing in, then follows the day of the Lord, the times of tribulation, the development of Antichrist, the final siege of Jerusalem and its deliverance by the Lord in person as He comes to bring peace on earth and righteous rule.

Not one tittle of the promises shall go unfulfilled to Israel. Saved, restored, they shall realize the mission assigned to them and fill the face of the world with fruit.

For (1) "Behold the days come, saith Jehovah, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah" (2) "For thus saith Jehovah, like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." The present condition of Israel calls for our compassion, sympathy and our active effort to further Gospel testimony amongst them that the remnant may be speedily gathered out; it is the only period in which Gentile believers have the privilege with their fellow-Jewish believers of ministering thus to Israel, that through the mercy shown to the Gentiles the Jews also might in great numbers obtain mercy.

Thus to minister to Israel and to wit-

ness to them is a solemn duty, a high and holy privilege, an act of obedience and the entrance into the realization of precious promises of God.

1. Rom. 1: 16. (1.) Jer. 33: 14. (2) Jer. 32: 42.

"IN PERILS OF OUR OWN COUNTRYMEN."

The Jewish Tumult in Sarajevo.

BY DAVID BARON.

As the Jewish papers have for the most part given distorted or inaccurate accounts of the great tumult through which we passed in the capital of Bosnia on Saturday, May 28th, I think it well to narrate here, as briefly as possible, the facts of the case, more especially as my journal of our tour through Bosnia cannot now appear this year.

Accompanied by Messrs. Levertoff and Feinsilber, I arrived in Sarajevo, after visiting several of the smaller towns in that interesting province, early on Wednesday, May 25th. We put up at the Hotel "Europa," and commenced our work at once, visiting Jews in their shops, conversing with individuals and groups in the cafes and in the streets, and distributing many of our publications and copies of the New Testament. There is a very large Jewish community in Sarajevo, but by far the majority are *Sephardi* or "Spanish" Jews: and though God gave us wonderful access to many, and the hearts of some seemed touched with the truth, it was evident from the first that a number of the more fanatical were stirred with hatred and opposition. There had been no mission work done in Sarajevo before, nor, as far as we know, in this out-of-the-way province; and some of the more evil-disposed spread all sorts of false reports about us, such, for instance, that we were agents sent by the Roman Catholic Archbishop either to persuade or to buy the Jews to join the Roman Catholic Church, or that we were paid by the British Government to make the Jews Christians. But things were pretty quiet, and we were able to go about the work unmolested till Saturday. On the Friday we obtained permission

from the Civil Governor-General of the Province, Baron Benko (a highly cultured and very nice man, who speaks English quite fluently), to hold a public meeting in the Vereinshaus, the largest public building in the city, on the next day. This we could only regard as an answer to prayer, for everybody told us such a thing would be impossible, especially in this "occupied" province, where there is no religious liberty, and which is under special military administration. We took steps immediately to make the meeting known. We had the card

Jedoch folglos blieb." ("The most prominent men of the community betook themselves to the Government to frustrate the delivery of the lectures, but without result"). We learned afterwards from the Chief Administrator of Police that they rushed about wildly from the Regierungshaus to the Rathhaus (from the Government Offices to the Town Hall), and from the Rathhaus to the Regierungshaus, and begged, and even threatened all sorts of things, that the permission should be withdrawn. They drew up a petition to the Chief

EINLADUNG

zu den Samstag, den 28. Mai 1904 im kleinen Saale des Vereinshauses
in deutscher und hebräischer Sprache gehaltenen Vorträgen
der aus London, auf der Durchreise befindlichen Herren

Mr. David Baron, Mr. Livertoff und Mr. Rob. Feinsilber

über das Thema

MOSES UND CHRISTUS:

Die Einheit des alten und neuen Testaments.

~~~~~ Beginn 8 Uhr abends. ~~~~~

~~~~~ Man Bittet um pünktliches Erscheinen. ~~~~~

[The translation is as follows:—"Invitation to the Lectures which will be given on Saturday, May 28, in the Hebrew and German languages, in the Smaller Hall of the Vereinshaus, by Mr. David Baron, Mr. Levertoff, and Mr. Robert Feinsilber, who are here on a journey from London,—'*Moses and Christ*: the Unity of the Old and New Testaments.' The Meeting will commence at 8 o'clock in the evening. Entrance free. Ladies and gentlemen are requested to appear punctually."]

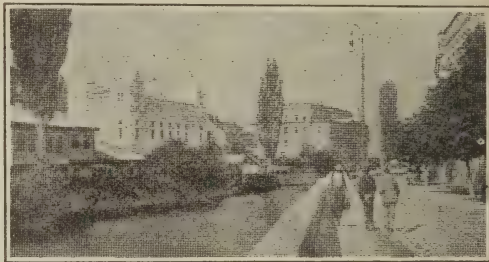
(which I reproduce) printed, and, by the help of a Jewish young man in the hotel, sent out over two hundred to all the leading Jewish families in the town by post. We also put the same announcement in the local paper, *Die Bosnische Post*. When the Jews saw the advertisement of the meeting, many of them became wild with excitement, and determined at all costs to prevent the addresses being delivered. In the account of the tumult given in No. 24 of *Die Welt*—the official organ of Zionism—it is said: "Die angesehensten Mitglieder der Gemeinde begabn sich zur Regierung um die Abhaltung der Vorträge zu vereiteln, was

Government in Vienna, and spoke of sending a telegram to the Emperor complaining that they had always lived in peace and contentment since Bosnia and Herzegovina had been put under Austrian administration, until these three missionaries came, "who want to make them Christians." When they did not succeed with the authorities to prevent the meeting being held, they thought they would take the matter into their own hands and prevent us by force. They spread the false report—not only among the Jews, but among the Mohammedans, who form about half of the population—that we came with authority

from the Governor and Emperor "to make first the Jews and then the Mohammedans Christians"—as if we had some magical charm by which to accomplish it—and thereby roused the fanaticism of the more ignorant. The first intimation we had of the coming storm was early on Saturday morning, when Mr. Feinsilber, whom I sent to the Rathhaus with a copy of the invitation card (which we were required to leave with the Chief of Police as soon as printed), was followed there and back by a crowd of about a hundred young men and boys who cried after him, "Yemakhshemo" ("Let his name be blotted out") and other insults and threats.

Later in the day, as we were at lunch in the restaurant of the Vereinshaus, one villainous-looking man of our nation came brandishing two large knives before us, intimating what he was ready to do to us. About four in the afternoon, as we were in our rooms seeking help and guidance how best to present the important subject on which we were to speak before our expected audience, an urgent telephonic message arrived from the Chief Commissioner of Police, Regierungsrath Zarcynsky, asking us to call at the Rathhaus. We started forthwith, and were followed all the way, and even to the door of the office of the Police Administration, by a small hostile crowd who shouted all sorts of abuse at us, and behaved altogether in a lawless fashion. On arriving at the Rathhaus, we found the Chief Commissioner and his assistant, the Stadthauptmann, in a very excited state of mind. He reproached us with having turned the whole city "upside down," and warned us that if we persisted in holding the meeting, we would bring ourselves into danger, and there might be bloodshed. He said that the Chief Rabbi and the President of the Jewish community had just been to his office to warn him that a number of the Spanish Jews had secretly bound themselves together to do us violence if we attempted to speak. The Rabbi, he said, did not approve of it; but the people were all so excited that he had no power to control them. The Chief of Police also favored us with a lecture on

the evil of missions. He was himself a Christian, a Catholic, he said; but, still, to him all religions were alike, and it was an unheard of thing for us to come and disturb people's peace after this manner by trying to convert them to a religion in which they did not believe. We explained to him that we were servants of Christ, and that His commands were that we should go into all the world and preach the Gospel to every creature. We believe that there is only One Saviour and One Way to God, whether for Jew and Gentile, and that is



View in Sarajevo. The Large Building to the Left is the Jewish Synagogue.

through Jesus Christ, for Whose sake we often have to bear reproach and suffering. As to the opposition and uproar, we reminded him that our Lord Himself and His Apostles often experienced the same; but our object was not to create strife, for our message was one of peace and of the love of God, and, as a matter of fact, we had done nothing to occasion their hatred. As regards the meeting, we were not afraid to appear in the Vereinshaus, and the only thing which would prevent us, would be his authoritative prohibition, and then all the responsibility would be upon him. His conscience seemed touched more than once as we spoke, for he interrupted us once and again excitedly, saying, "I will not allow you to preach to me!" He calmed down, however, before we left him; but as he represented to us that, if we persisted in holding the meeting, we would occasion great unrest to the whole town, and probably bloodshed, we told him we must decide to give it up, and returned rather sorrowfully to the hotel, again escorted by an unruly crowd con-

sisting chiefly of Sephardi young men and boys. About six we met in the restaurant of the hotel, and soon after we noticed that from the windows of the houses on the other side of the narrow street, which are all inhabited by Jews, a number of people were looking out, some of whom (the women especially) made all sorts of angry and rude gestures when they caught sight of us. The waiters pulled down the curtains so that we should not be overlooked; but soon a considerable crowd gathered outside the hotel, and by seven o'clock there must have been over a thousand people, almost entirely Spanish Jews, though there were also some Turks among them, and a few "Christians" who joined in not knowing what it was all about.

"The 'portier,' fearing for the safety of the hotel, telephoned to the Rathaus, and soon a body of sixteen police took their place at the door, where there was also a sentinel with a rifle, who was placed there on account of a general who was staying in the hotel; there were also a large number of police in the streets trying in vain to keep a path clear. The crowd was continually increasing, and the people kept pushing against the police in front of the doorway, and we could hear their angry voices and hooting, which sometimes resembled the loud noise of angry sea. We were told afterwards that several of the more fanatical bared their breasts before the soldier with the rifle, saying, "Shoot us; shoot us; but we will not become Christians."

The police were very patient, wanting to avoid a conflict, until one of the Spanish Jews threw a stone at one of them, wounding him badly in the head, and then they, in turn, began to handle the people roughly; and, as the police hear wear swords, there might have been very serious consequences but for the restraining hand of God.

The first part of the time, while this was going on, we were in the restaurant bearing witness for Christ and His Gospel to some of the more intelligent people—Jews and Gentiles—who were there. A party of four Servian young gentlemen—all of them government officials, came and sat themselves at our table,

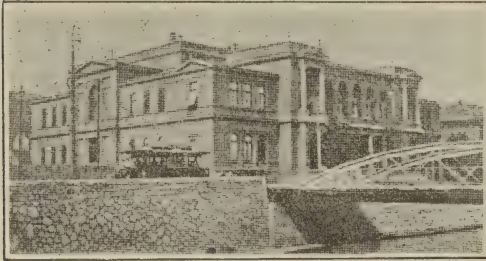
wanting to know from ourselves who we were, and why this tumult was got up against us; and it gave us the opportunity, out of a full heart, to testify to them, and to the others who listened, of Him for Whose dear Name's sake we were privileged to suffer shame and reproach. They were mightily impressed, for they never knew that people "could be stirred so by religion," or that there were some Jews in the world who not only believed in Christ, but were ready to suffer for Him. We reminded them of the Apostles and of the first Christians, who were all Jews, and who were not only in dangers and tumults oft, but suffered even death itself for His sake and the Gospel's.

We were touched at one point by the appearance, at the door of the restaurant of three or four Servian ladies who pushed their way through the crowd, and who excitedly called out to us, "Bitte nur nicht heraus-kommen; nur nicht heraus-kommen:" the kind souls having evidently heard the threats of the people and being anxious for our safety,

About nine o'clock the three of us retired to my room on the third floor of the hotel, and knelt down and prayed, one after another, that the great God on high "Who stilleth the noise of the seas, the noise of their waves, and the tumult of the peoples," and "Who is mightier than the noise of many waters; yea, than the mighty waves of the sea" (Psa. 65: 7; 93: 4), might exercise His controlling power, and shield us and the people also, who knew not what they were doing, from harm and evil. We also prayed for the authorities, and the police: and that the day may soon come when our people's hatred to Christ, which is "without a cause," shall cease, and be turned into love and devotion for His holy Name.

Looking down from my window, when we first went up to my room, and beholding the swaying, angry multitude, and hearing the shrieks of some who were pushed and trodden on, the sight looked alarming; but soon after a noted change came over the scene. The hooting and angry noises ceased, and a peculiar sound, as if a great multitude were

performing the synagogue prayers together, commenced. I said to my two brethren (Messrs. Feinsilber and Levert-off), "They are going through the *Mincha* (evening prayers) in the streets," and though some of the papers, together with *Die Welt*, say that they commenced chanting "das *Zionslied* und *Enkelohenu*" (the latter a prayer which begins with the words "There is no God like our God"), I still believe that it was the *Mincha* that they were performing, though so late. Soon after mounted troops appeared on the scene, and the streets began to clear, though small companies kept on patrolling till about midnight, when everything was quiet and



The Vereinshaus, Sarajevo, where the Meeting was advertised to take place.

peaceful again, as if nothing had occurred. I must add that about ten o'clock the Stadthauptmann (Assistant-Commissioner of police) came to my room looking very pale and excited, and saying that he and his men had had a very anxious and hard time, and that all was not over yet. It turned out that, apart from the crowd which besieged our hotel, there was another "demonstration" around the Vereinshaus, where the meeting was advertised to take place, and where a great multitude also gathered and gave the police much trouble. There, as we afterwards heard, two or three of the leaders in the tumult, especially a rich Spanish Jew, named Joseph Finzi, and a banker, named Moses Salom, held exciting harangues to the crowd, reminding them of what their fathers had suffered from "Christians," and calling upon them to remain faithful Jews. The Stadthauptmann also said that he must demand of us, in the name

of the town authorities, to leave the place next morning, as they were afraid there would be another tumult next day if we remained, and the disturbance might spread to the Mohammedans and Christians. We felt that our work in Sarajevo was done, and not to give the authorities more trouble, and to prevent hatred spreading between the Jews and the Christians, we consented to travel to Mostar (the capital of Herzegovina) next morning.

The full account of our missionary experiences in Bosnia, and in this city of Sarajevo, my dear readers will have an opportunity to read in future numbers of this magazine; but, in looking back on that anxious day, we cannot but praise God for much mercy amidst it all. First, His restraining hand was upon the people, else the consequences might have been very serious. Secondly, He not only shielded us from all harm, but he delivered us from fear, and kept our hearts and minds stayed on Himself. Then, finally, we cannot but praise Him for good which He brought out of this evil; for the tumult, and even the garbled and distorted accounts which appeared in almost all the papers in Austria and Hungary, brought the Name of Christ, and our testimony to His Messiahship, and to the unity of the Old and New Testaments, before many; and in some Jews and Gentiles it created a spirit of inquiry, as we afterwards found, and many were eager to obtain from us New Testaments and our various publications in consequence.—*The Scattered Nation.*

A RICH FIELD TO SOW IN.

"Sow to yourselves in righteousness: Reap in Mercy."
Hosea 10: 12.

REV. JOHN T. JAMES.

The everlasting principles of the Gospel are deeply rooted in the soil of the Old Testament Scriptures. In this old soil of Jewish life are roots planted by the Father, rich in hidden oil and sweetness if transplanted into our life and developed into a tree.

God allows us to sow to ourselves, to plant for Him things that will turn to

our own eating. He invites and commands us to sow in another's field what passes beyond our reach and out of our possession, with the assurance that we shall have it again, in a new and rich form, and full of blessing.

"Cast thy bread upon the waters: for thou shalt find it after many days," and how rich and sweet such returns to us of our own sowings of kindness, when made by our Heavenly Father "after many days." See the safe-guarding power against evil there is in such sowing. "Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth." Ecc. 11: 1, 2. A tramp called at a Christian home. "I have already fed four this morning," said the mother, a little tried in her spirit. Her seven year old boy said to his four year old sister, "Suppose mamma was to pray to Jesus, and He was to say, 'I have already heard four of your prayers to-day.' " "Blessed are ye that sow beside all waters." Isa. 32: 20.

Jesus allows us certain things as *our righteousness*. "Take heed that ye do *your righteousness* before men to be seen of them: otherwise ye have no reward of your Father which is in Heaven," Matt. 6. 1, and again, "Except *your righteousness* shall exceed," Matt. 5; 20. What we do for our Lord in His name and in singleness of love to Him, is laid up with Him as *our righteousness and strength*, to be returned to us and in us when most needing it "Surely shall one say, *In the Lord have I righteousness and strength.*" Isa. 45: 24. God will render to every man, in his day of need, all his righteousnesses, "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Eph. 6: 8. What a poor joy it is to put a little money in at the bank to receive a small interest compared with the happiness of awaiting the Heavenly Father's returns to us of both principal and interest given Him in some of His work in the earth. What a happy excitement in thinking of the possible form these returns may have from His hand.

When Jesus says, "Take heed that ye do not *your righteousness* before men."

Matt. 5. 1. He proceeds to show the three great branches thereof,—Works of mercy, prayer and fasting,—all of them to be used and put on "before the Father," who seeth in secret and rewardeth openly. There are many branches of mercy, but the greatest is in sending the Gospel to the uncovered. Missions are the glory of the present-day church. To go or send is the great work of mercy these days. Sweet fountains of living water shall open in a man's own life who toils and denies himself to assist God's missionaries to open wells and streams of salvation in heathen deserts. Even *Home Mission* work has precious power with God. A young man in the Church at S——n spends his Sabbath afternoons at a Mission Sunday School, rather than in social pleasure. He marries a sweet young lady in the Church, and she joins him in this Mission work instead of taking the Sabbath afternoon for their own ease and pleasure at home after the morning Sunday School and service at the great Church. He is taken with appendicitis and sent to the hospital at W——n. They are too poor for his wife to go. After the operation he must lie on his back until the healing takes place. A great heat wave so affects his spinal column he cannot sleep for horrible dreams, and yet he must sleep or go insane. In his distress a few words of prayer rise from his heart and at once he falls asleep, and awakes greatly refreshed. He soon gets well and goes home. In that first sleep he had a vision of himself and wife home from Sunday School and Church; dinner over and *both on their way to the Mission School when he awoke*. God thus showed him his righteousness and strength that he had laid up with Him, and which He returned to him in that sweet and healing sleep.

Perhaps there is no branch of righteousness more important, no soil more precious for sowing in, in these days, than Jewish-Christian work in this country. 1. It is a *high* righteousness, for it gives us fellowship with God and angels in their love for these people and desire for their salvation. "As touching the election, they are beloved (of God

and heaven) *for the Father's sake*," Rom. 11: 28, for the sakes of those grand spirits, the fathers of both the Jewish and Christian churches, who stood for God and suffered and died to help Him plant and hold His kingdom in the earth. It is high righteousness to be in the thought and feeling of heaven towards this people. 2. *It is doing what we see the Father doeth*, when we love and pray for and help turn these people to the Lord. Jesus reveals this as proof of true sonship in the Father. "The Son can do nothing of Himself, *but what he seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.*" John 5: 19. Who can claim to be a son of God in these days who cannot see *what the Father doeth* in all these hundreds of thousands of Jews moved over the great waters and planted in the midst of the tender-hearted people of America. And surely, if we see the Father doing this, in His great love for this people, as sons we want also to be doing likewise and showing our love for the Father. This is true sonship now, as it was in Jesus, to see what the Father doeth in this our day and join, heart and hand, in doing the same and helping Him. If the Father and Son "doeth" Jewish-Christian Mission work, surely the sons of God and redeemed brothers of Jesus will be doing "likewise."

A SERMON ON "UNIVERSAL PEACE."

In the absence of the pastor Rev. H. M. Chalfant at the Annual Conference, Supt. Maurice Ruben, of the New Covenant Mission, conducted the services at the Duquesne Heights M. E. Church in the morning and delivered a sermon touching on the proposed Universal Peace Conference, on which a meeting was held at the Jewish Temple Thursday evening of that week. He spoke on the text, "On earth peace, good will towards men," Luke 2: 14, as follows:

The Jews were a people divinely appointed to receive God's message. "Unto them were committed the oracles of God." Prophet and priest had declared unto this people the mind of the

Lord. Open vision and prophecy had, however, ceased since the days of Malachi, and after four hundred years had passed, lo, the angel voice brought into the world another message from heaven. A new era was about to be ushered in. The longed for and promised peace should have its fulfillment through the Prince of Peace. Instead of priests and prophets a company of humble Jewish shepherds were first to learn that in the City of David was born a Saviour, which is Christ the Lord. Some seven hundred and fifty years before the birth of Jesus, Isaiah foretold this event in this prophecy,—*"For unto us a child is born, unto us a Son is given: and his name shall be called Wonderful, the mighty God, The Prince of Peace. Of the increase of His government and peace there shall be no end."* Isaiah 9: 6, 7. It is charged by those who oppose the Christian faith, that Christianity has failed in its claims to be the religion which makes for righteousness and peace. It is pointed out that even Christ declared, "Think not that I am come to send peace on earth," Matthew 10: 34, and Christianity is held up as being a religion of hatred, trouble and war, instead of bringing "Peace and good will toward men." It is not our purpose to make apology for the apparent failure of Christianity after nineteen hundred years of trial to have realized the Messianic hope of the prophet—that war should cease, and when "Swords should be beaten into plowshares and spears into pruning hooks." Our purpose is to point out that nowhere in Scripture is it taught that such a state could possibly be reached in the age of unbelief and rejection of Jesus Christ. The Saviour taught plainly that offences would come; that the principles of His teaching would be disregarded; that men would love darkness rather than light, because their deeds were evil, and that there can be no possible peace without absolute allegiance and loyalty to the Prince of Peace. A great meeting was held last Thursday evening at the Jewish Temple, which resulted in the organization of a Society for the promulgation of the doctrine of international and universal

peace. With all due respect to the efforts of Rabbi Levy in bringing about the peace of the nations, both the Old and the New Testament predictions are against this scheme of human invention. As one of the speakers, Chancellor McCormick, pointed out, it seems to be "the irony of fate that the leaders in the Hague Conference should be those who would be the first to be plunged into war. The head of the Russians, at whose call the conference was held, is at this moment engaged in a struggle with another nation. Great Britain, active in the conference, was shortly afterwards plunged into the South African war, and our own country, which took great interest in all the proceedings, has been through a conflict that has changed the map of the world."

Jesus Christ, who knew the end from the beginning, spoke in graphic language concerning the Gospel age. To His disciples He said, "Peace I leave with you, my peace give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 27. This message is valid this very day to all true disciples of Christ. They belong to the army of universal peace. *Those who endeavor to bring about this messianic condition among the races of the earth in disloyalty and unbelief in the Prince of peace, will utterly fail and what they say and do is only man's feeble effort in this age of seductive self-aggrandizement and man's deification, which is Satan's lying promise, "Ye shall be as God," and in spite of the Almighty and without Him to realize through human expansion and man's wisdom, the dream of a better destiny for the world and the race. Both the Old and New Testament prophecies proclaim with no uncertain sound, that the day of the wrath of God is coming. The newspapers report of the savagery of the present bloody war between Russia and Japan. This may be the beginning of worse troubles. Dr. Seiss, in speaking of the closing wars of this age prior to the second coming of Christ, based on the vision of St. John, of the "treading of the winepress," Rev. 14: 14, 16, describes it as follows: "When the Romans destroyed Jerusalem so great was the*

bloodshed that Josephus says that the whole city ran down with the blood to such a degree that the fires of many of the houses were quenched by it. When Sylla took Athens, Plutarch says the blood that was shed in the market-place alone covered all the ceramicus as far as Dipylus, and some testify that it ran through the gates and overflowed the suburbs. Nor are we to think of any exaggeration or hyperbole in the very definite description of what John here saw as the consequence of the treading of this wine-press. It is "the great wine-press of the wrath of God." It is the last great consummate act of destruction which is to end this present world. The masses on whom it is executed are "the kings of the earth and of the whole world, and their armies" (Rev. 16: 14; 19: 19), stationed in a line from Bozrah in Edom to Esdraelon in Galilee. They are to be utterly consumed, so as to "leave them neither root nor branch." Mal. 4: 1. It is "the great and dreadful day of the Lord" about which all the prophets of all the ages have prophesied. It is the result of the resentment and anger of Him who is Faithful and True, who in righteousness doth judge and make war, whose eyes are as fire, on whose head are the many crowns, whom all the armies of heaven follow upon white horses, out of whose mouth goeth a sharp sword, and who "treadeth the wine-press of the fierceness and wrath of Almighty God." And it must needs be all that John here states, a belt of blood from Bozrah to Esdraelon up to the horses' bridles in depth! Isaiah says: "The land shall be drunk with blood, and its dust made fat with fatness, for it is the day of Jehovah's vengeance, the year of recompenses for the controversy against Zion." Isa. 34: 7, 8.

Ah, yes, men in their unbelief may laugh at the Almighty's threatenings. Because sentence against an evil work is not executed speedily, their hearts may be fully set in them to do evil. And the proud rationalism of many may persuade them that God is too good and merciful ever to fulfill in any literal sense these sanguinary comminations. But it will be no laughing matter then, no mystic

fancy, no meaningless orientalism of the age of extravagant speech. God hath set His own eternal seal to it, and said: "Seek ye out of the Book of the Lord, and read: no one of these things shall fail." Isa. 34: 16. And yet people make light of it, and turn away to their sins and follies as if it were all nothing!"

THE DUTY OF CHRISTENDOM TO THE JEWS.

[An address delivered before the Woman's Home Missionary Society at the Sixth Presbyterian Church, Pittsburgh, Pa., on November 15, 1904, by Mrs. M. Ruben.]

We believe that the lady who was to address you this afternoon is a Gentile Christian, and as I am a Jewess I beg your indulgence if my plea in behalf of our people may be presented with a feeling of the Jewish nature, which is always intense, whether we hate or love. The greatest opposition to the cause of Christ has come from our own people and yet it was the Jewish disciples who turned this world upside down, through the preaching of the Gospel. The early opposition to the Gospel was on account of the new faith, the Jews exercising great caution against new or strange doctrines, for have not our people been severely chastised for going after strange gods? so that after their return from the Babylonian captivity they did not again fall into idolatrous practices. The doctrine of Christ appeared to them a false religion, hence the intense opposition to the Apostles. Nevertheless it was Paul who blazed forth that the Gospel of Christ is the power of God unto salvation to every one that believeth, to the Jew first.

And now may we call your attention to the great commission given by our Lord, that repentance and remission of sins be preached in His name to all nations, beginning from Jerusalem—Luke 24:27—and confirmed in Acts 1:8, "But ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses both in Jerusalem and in all Judea, and Samaria, and the uttermost parts of the earth."

To every thoughtful mind it must appear that the Gospel was to be given to the Jewish people first, and the Acts of the Apostles is a running commentary that the divine commission was thus carried out. The early Church was of strictly Jewish origin with the in-gathering after Pentecost, when first 3,000, then 5,000 were converted, the Jewish



MRS. M. RUBEN.

Church being the channel for still greater conquests, till at the end of the first century five millions had been gathered to the new faith, both Jews and Gentiles. Somehow the scriptural order was not always obeyed and Gentile supremacy ensued. Later on, under Constantine, the Jews were made to feel Christian hatred against them. While we freely admit that our people did reject the Lord of Glory, is it not equally true that they drained to the bitter dregs the cup of suffering at the hands of so-called Christians? Instead of the Gospel of love the Gospel of hatred was given them, making the Jews objects of plunder, assault and murder. The two great sections of

Christendom, which ruled the Western world until the reformation, vied with each other in the subtlest and most cruel forms of persecution. The Jew hated, baited and hunted from place to place, lived in crowded ghettos and bore the badge of servitude for ages; if his conversion were attempted at all it was with fire and faggots. No wonder that every vestige of reverence for Christianity was uprooted by such a process. In view of the dark history of Christendom in the past it would seem that any true, thoughtful Christian, who reads the Word of God aright, would not be forgetful, unmindful and neglectful of his obligations to God's ancient people. We feel, however, that in view of the multitude of interests, social, charitable, religious, which are continually urging their claims upon your attention, the cause of Israel has not been duly considered. We may not like to be reminded of our obligations but our dislike to have our duty pointed out does not obliterate its claims or destroy its existence.

The Apostle Paul was conscious of his obligations and declared "I am debtor both to the Greeks and barbarians, both to the wise and unwise," Romans 1:14. What did he owe them? What had they given him? Little, indeed, had some of them; but his debt was not what they had given to him but what another had given him in trust for them. For the Lord Jesus had made him a minister and a witness to the people and to the Gentiles. From that moment he owed the Gospel to every man. I am robbing men of what is theirs by right if having the Gospel I give it not to them to whom He has sent it. My debt to the Jew is, however, a special debt I owe to him and none other. It is not merely something I hold in trust for him, but something I received from him, which ought to be returned measure for measure. In pleading for his brethren the Apostle Paul tells us in Romans 9, they are "Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever." Each prerogative might be discussed to prove that in Israel are bound up the purposes of God and His promise to them and through them to all the world. Rev. Dr. A. T. Pierson, the great Bible teacher, once said that there were only four or five Old Testament promises directly applicable to the Gentiles apart from Israel, and even in the New Testament the Apostle reminds the Gentiles that they were strangers without Christ, being aliens from the commonwealth of Israel and strangers from the covenant of promise, having no hope and without God in the world. Such was the condition of the Gentile world without the Christ of God, "of Him who being the brightness of His Glory, and the express image of His person," the Creator and upholder of worlds, when He would empty Himself and descend to the low estate of man. He was born a Jew, lived a Jew, and was crucified a Jew; yes, Jesus is a Jew to-day. That body with which he arose, ascended and sitteth at the right hand of God, all that is human of it, is the body of a glorified Jew; and all that is precious to the Christian heart, the priceless legacy from God, the Holy Scriptures, the Ten Commandments, the Jewish Psalms, the Proverbs of Solomon, the heroes of the Old Testament, the Apostles and Prophets of the New Testament, have all been given to you. The Law-giver, the Prophets, the Psalmist, the Apostles, have long since gone to their reward; their descendants are with you to this day.

There are deep-seated prejudices in even spiritually-minded Christians toward the Jews. Especially is there a lack of practical interest in Jewish Missions. The rejection of our blessed Lord by His own people has surely involved them in spiritual blindness which is appalling. Paul asks in the 11th Chapter of Romans, "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles." He further

declares that Israel fell through unbelief; that through their fall and diminishing salvation has come to the Gentiles; that if the casting away of Israel be the reconciling of the world what shall the receiving of them be but life from the dead? Thus implying that there shall be a receiving as well as a casting off. Israel, as natural branches, were cut off, while the Gentiles who represented the wild olive tree were grafted in to be partakers of the root and fatness of the olive tree.

Knowing so well the weakness of frail human nature, Paul warns the Gentiles because of their high privilege of adoption that they be not high-minded and boast not against Israel, saying, "Thou wast broken off that I might be grafted in." Not so. It was unbelief that caused Israel's fall and faith that makes the Gentile to stand. He therefore admonished them to take heed and fear, lest God, who spared not the natural branches, should cut them off also. "Behold, therefore," he says, "the goodness and severity of God: on them which fell, severity, but toward thee, goodness, if thou continue in His goodness; otherwise thou also shalt be cut off." The entire chapter would remind the earnest Christian to a prayerful attitude toward Israel. There are many Christians who have never offered a prayer for the Jew, yet we are commanded to "Pray for the peace of Jerusalem," accompanied by the promise, "They shall prosper that love thee." Psalm 122:6. How few have ever given of their substance toward Israel's salvation. We thank God for the Missions to the heathen, for the love and mercy shown toward China, Africa, Japan, India, and the Isles of the Sea, but there we neglect God's ancient people, even Christ's brethren, concerning whom it is writte, "Has God cast away His people? God forbid." And the same love and mercy shown to the heathen should first be shown to sin-blinded Israel, that through the mercy shown to Israel they may obtain mercy, which is the stirring appeal by the Apostle Paul to the Christians in behalf of his people,

For the past six years the New Covenant Mission has given to the Jewish people a definite testimony for Christ by preaching, the distribution of the New Testament, which was an unknown book to our people, and by the printed Gospel messages in their own languages. The influence of this Mission has reached far and wide, our tracts being sent into many cities and widely circulated. It is not generally known that in the Jewish Ghettos there is much poverty and suffering, and blessed opportunities had to minister to the poor in the name of Christ. We trust the ladies will visit our headquarters on Forty-second Street and that this message may awaken a more earnest interest in our people, and to more clearly set forth the duty of Christendom towards the Jew, by returning unto them your heart-felt prayers for their salvation and to make some willing sacrifice to win them for Christ and for eternal redemption.

SHOUT THE GLAD TIDINGS.

*Shout the glad tidings, exultingly sing;
Jerusalem triumphs, Messiah is king,*

Zion, the marvelous story be telling,
The Son of the Highest, how lowly His birth;
The brightest archangel in glory excelling,
He stoops to redeem thee, He reigns upon earth.

Tell how He cometh; from nation to nation,
The heart-cheering news let the earth echo round;
How free to the faithful He offers salvation,
How His people with joy everlasting are crowned.

Mortals, your homage be gratefully bringing,
And sweet let the gladsome hosanna arise;
Ye angels, the full hallelujah be singing;
One chorus resound through the earth and the skies.

*Shout the glad tidings, exultingly sing;
Jerusalem triumphs, Messiah is king.*

—William Augustus Muhlenberg, D. D.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1: 16.

NEW COVENANT MISSION TO JEWS AND GENTILES.

Incorporated April 4, 1903.

333 42d St., Pittsburgh, Pa.

Bell Telephone, Fisk, 391-J.

Founded Dec. 9, 1898 as the House of the New Covenant Mission to the Jews, conducted under the auspices of the Pittsburgh Friends of Israel Union (Organized March 6, 1899.)

MAURICE RUBEN, Superintendent.

Officers of New Covenant Mission.

President,.....I. F. Harris.
First Vice President,.....W. M. Holmes.
Second Vice President,.....E. M. Britner.
Secretary,.....Rev. A. R. Kuldell.
Treasurer,.....J. B. Corey.

Weekly Prayer Meeting at 8:00 P. M. on Tuesday.

Monthly Prayer Meeting first Tuesday of each month
at 3:00 P. M.

Affiliated Auxiliaries.

| | |
|-------------------|-----------------|
| Bradford, Pa. | Kenwood, N. Y. |
| Franklin, " | Oneida, " |
| Oil City, " | Rochester, " |
| Titusville, " | Syracuse, " |
| Youngstown, Ohio. | Troy, " |
| Jamestown, N. Y. | Utica, " |
| | Washington, Pa. |

Mission Motto for 1904, "LORD, THY SERVANT HEARETH."

Monthly Prayer Meetings.

The October prayer meeting drew together many friends to bid farewell to Rev. G. D. Watson, who gave a spiritual address on the "Three Covenants." Dr. Watson left that evening with Mrs. Watson on a missionary tour around the world. In the evening Rev. John Legum, a Hebrew-Christian, related the story of his conversion, which deeply interested a large gathering of friends of the Mission.

At the November prayer meeting, Rev. Allan Douglas Carlisle, D.D., was the speaker, and gave a most interesting address on "Why we should be interested in the Jews." After touching on the remarkable history of the Jewish people and describing the genius of this peculiar race, he made some telling points as to why we should be interested in them. First, from gratitude. Every book in the Bible was written by the Jew with the exception of one or two; poetry unexcelled; history unchallenged, has made the Bible the greatest literary work the world has ever seen.

What would the world have been without the Bible? The countries which are indisputably the foremost and most enlightened among the nations are Bible countries. The Jew gave us the Bible. The greatest states-

men, the greatest philosophers, poets and bankers, have been Jews, but above all, let us not forget that salvation is of the Jew—that Jesus was born of a Jewish woman and is God's unspeakable gift to the world, to both Jew and Gentile. Second, one of the causes of our lack of interest in the Jews, is not only their rejection of the Messiah but our ingratitude and lack of repentance and confession of the long neglect of this separate and covenant people, of not giving them the Gospel, but to the praise of God be it said that the Church is awakening to her duty and obligation towards them. May we all be willing missionaries and true witnesses to this people. Third, the most potent reason for our interest in the Jews, is on account of their final success. We are not told that China, or Africa, or India, or the Isles of the Sea, shall succeed. It is only said concerning them that the Gospel shall be preached to them as a witness against them, but for the Jew the Bible is full of promises, not only for themselves but through them for the world, that "Israel shall bud and blossom and fill the face of the whole world with fruit."

The speaker believed that self-interest should prompt Christians to promote Jewish evangelization, as the divine program cannot be carried out and

completed until Israel shall be brought to Christ, when they shall become efficient evangelists to lead the nations to Him.

Mr. Wilkinson's Visit.

The week's meetings held in this city by Rev. Samuel H. Wilkinson, of London, England, gave stimulus to the cause of Jewish evangelization. The program had to be changed and addresses given instead of the Lantern lectures. The machine did not arrive here in time, having been miscarried by the express companies.

A fine audience heard Mr. Wilkinson at the Sixth United Presbyterian Church. He told something of their own work and gave the Christians food for thought as to what can be done to elevate Christianity among the Jewish people. He spoke kindly of the efforts in our midst and encouraged a more liberal support towards the development of the work in America.

His address at the Mission was much enjoyed by our friends: also the services at the Wylie Avenue Church, at the South Avenue M. E. Church, Wilkinsburg, and the McClure Avenue Presbyterian Church, Allegheny.

At Washington, Pa., the cinematograph lecture was given (the machine having finally arrived). The audience was large and representative and greatly enjoyed the lecture which presented "Sights and Scenes of Jewish Life in Russia and Elsewhere," with Scriptural references to the promises concerning Israel, aptly introduced, so that it was a rare treat to those fortunate enough to be present. The moving pictures helped to make the scenes realistic and added to the interest of the subject.

Mr. Wilkinson expects to return to England early in December and desires the prayers of God's people. He is physically not as robust as he looks, and may the Lord preserve this gifted worker for the great cause which he represents, a missionary to the Jews. A beautiful letter of acknowledgement was received from Miss Wilkinson in

behalf of the Mildmay Mission, for a contribution sent there from the New Covenant.

In the Jewish Mission Field Section, we quote from Mr. Wilkinson's magazine **Trusting and Toiling**, what he writes about his visit to Pittsburg.

OUR AUXILIARIES.

Mission Work at New Castle, Pa.

A series of meetings were held at New Castle during the first weeks in November. Rev. J. Legum, Hebrew-Christian, assisted us in these meetings, and our tracts, literature and Testaments were distributed, and a number of Jewish people dealt with who were very favorable to our testimony. Open air meetings were also held, with a good attendance of Jewish hearers. Beside the Jewish work nine Church meetings were held between us, at the Grace M. E. Church, Primitive Methodist, First Presbyterian, Christian Alliance and Y. M. C. A. On a later visit we held a prayer meeting at a Jewish home, Rev. R. W. Wilson, pastor of the Primitive Methodist Church, and a visiting pastor from Youngstown, taking part, we have reason to believe that the Saviour came into the heart of a Jewish man. His wife, who joined in the prayer service, also expressed her intention of becoming a Christian. This step meant a great deal for this couple and is of great consequence to their young children. Will you not please pray for them that they keep faithful.

Titusville, Pa.

New interest was awakened here by the visit of Evangelist Missionary J. Legum. A series of meetings were held at the different churches. New Auxiliaries were organized in connection with the Baptist and Swedish Lutheran Churches. The old Auxiliary was strengthened. Bro. Legum spoke also at the M. E., Free Methodist and Holiness Mission. His work

among the Jewish community was most encouraging; much literature was distributed.

Oil City, Pa.

The visit of Bro. Legum aroused us to new effort. Excellent meetings were held at the following churches: Grace M. E., Free Methodist, and German Lutheran; also at Siverly. Bro. Legum meets with favor among the Jews. He can deal with them, understanding their language and ideas.

Franklin, Pa.

Mrs. Mary Tobey writes: "We had two very good meetings while Bro. Legum was with us. I believe all feel encouraged to take hold of the work anew. * * * May God's richest blessing rest upon you. Bro. Legum reports a blessed ministry among the Jewish people.

Washington, Pa.

The cinematograph lecture given by Mr. Wilkinson awakened considerable interest in the Jewish Mission work, and the Auxiliary is planning to undertake some definite work in the community. At a recent meeting a Committee on Ways and Means was appointed, to report at the next meeting for further action. Supt. M. Reuben, of Pittsburgh, visited the Auxiliary in the interest of the work. He dealt personally with a number of the Hebrew people while in the city.

Utica, N. Y.

Mrs. E. D. Williams, Secretary, reports that prayer meetings are now held monthly at the same hour as in Pittsburgh, first Tuesday in the month, feeling that it is a greater union of strength when we can unite at the same hour in offering our petitions to God for Israel. The friends were much uplifted by a visit and ministry of Bro. W. E. Blackstone, of Chicago.

Mrs. Cecelia Gondret.

This Christian worker, and messen-

ger in song, was in special meetings at Winchester, Va., Hagerstown and Cumberland, Md., for about five weeks. The Jewish people were visited in each place and definitely dealt with, and literature distributed. Some of the Christians wondered that it was so easy for Mrs. Gondret to speak to the Jews about Jesus. "Out of the abundance of the heart the mouth speaketh," and "He that believeth on him, shall not be confounded." 1 Peter 2:6.

Gifts to the Mission.

In the September-October number of the *Glory of Israel* we acknowledged the gift of office furniture, stating also our need of a safe for the office and a typewriter for the Postal Mission. We are glad to say that Mr. Jacob H. Schreck, connected with the Barnes Safe Company, has presented the New Covenant Mission with a beautiful fire-proof safe. The typewriting machine has not yet been received. It was necessary to have one for the present to help us out in special work. We are paying \$3.00 per month rent, the Company agreeing to apply the amount towards the purchasing price of the same. We trust some friends may consider it a privilege to help purchase the typewriter.

The Book on Jewish Missions.

We have received a donation of 168 copies of the "Century of Jewish Missions," by Rev. A. E. Thompson, published by Revell Company. The donor, who is a lover of Israel, financed the publishing of the book and has given to this Mission the remaining copies of the edition, the proceeds to be applied partly to the General Fund of the Mission, and partly towards the purchasing of Yiddish Bibles for distribution. The book is the best text book on Jewish Missions published in English, and suitable for Sunday School and other libraries, Y. M. C. A., for Bible students and for all who would like to prepare addresses on this subject. The edition will soon be ex-

hausted, and these remaining books will be sent postpaid at \$1.00 each. Remember you will at the same time aid the cause at large. We have disposed of over 200 copies of this valuable book on Missions.

Our Tract Work.

We are greatly pleased to report a steady activity in the sending out of our tracts to many distributors in various parts of the country. A number of heavy packages were sent to Cincinnati, Ohio, Atlanta, Ga., New Orleans and other points, and may a prayerful distribution of same bring comfort and hope to inquiring souls. New editions of the "Drummer Boy," "A Hebrew's Search for the Blood of the Atonement," "A Happy Reunion," the "Troy Letter," and others, are being printed and our kind friends will please remember that your co-operation is essential as stewards of the Lord, by helping to pay for them.

Children's Work.

This branch of the work is growing nicely. A number of ladies have volunteered and are regular in their attendance, taking a deep interest in the children, both in the Sewing School as well as in Bible teaching. Mrs. Ruben has at present oversight of this branch, ably assisted by Mrs. Condret, and the Misses Elliott, Zellar, McConnell, Agnew, and other friends. Donations of sewing material would be greatly appreciated.

For the Poor and Needy.

We are preparing for larger things for the relief of the poor this coming season. For the past few Fridays a number of ladies have met at the Mission headquarters to sew for this Department of our work. A number of garments have already been finished which will make glad the hearts of the worthy poor. We desire our friends to send us clothing, shoes, bedding, material for garments, groceries, can-

ned goods, etc., that we may keep up this work for the sake of Jesus.

The evening before Thanksgiving, a number of Jewish houses were visited and baskets of provisions left; also some money, as the poverty in some of the homes was dreadful. A husband left wife and six children a month ago in search of work; he is now in a nearby town without work and without funds to return. Nothing had come to the family by way of support and now the shopkeepers refuse to trust them any further. What must the two baskets of provisions and one of Uncle Sam's legal tenders given to that family mean to them at this time, and how we thank the kind friends who make it possible for us to give to those in great need. None of the homes visited had received anything, not even had a Christian family been remembered, who deserve the support of the charitable. Again we thanked the Lord for this privilege, as we joined in a prayer of praise that this Mission can serve in the name of Christ. Four of our workers helped in the distribution.

Our Postal Mission.

This department affords many opportunities for testimony. We have corresponded recently with a number of Jewish persons in various localities, calling attention to the literature sent. One of the parties thanked us for the literature saying, "I have read the 'Jewish View of Jesus Reviewed' and find it most interesting. Have not yet read the pamphlet 'The Jews—Their Past and Future,' but will do so at my earliest convenience. I am praying to my God to show me the truth, and if it should lead me to Christ, I will not stand back." May we not pray for this seeker?

Attention is also directed to the letter written to Miss Goldberg, who had written to the *American Israelite* belittling the efforts of "Light," who is sending out certain tracts to Jews and offering copies of the New Testament. The argument given by this volunteer Gentile Christian to her Jewish sister speaks for itself.

A CORRESPONDENT ANSWERED.

635 KIRKPATRICK STREET,

PITTSBURGH, PA., NOVEMBER 15, 1904

Miss Ola Goldberg,
Brenham, Texas.

Dear Miss Goldberg :—

Pardon me for taking the liberty of writing to you. As a casual reader of the *American Israelite* I saw your letter in the issue of November 10, in which you expressed your opinion about the pamphlets received by the Jewish community, entitled "How shall we know Him?" sent out from Chicago; also that the parties sending out these tracts offers to send any Jew that will write to them a New Testament free of charge. What impressed me in your letter was your statement of what use the Jewish community would make of the Testaments these cold mornings, *i. e.*, to kindle a fire therewith, then charged "Light," who makes the liberal offer, with having some money-making scheme in view, and whether true or not you advise "Light" that he had better attend to his own business and not try to convert the Jews, etc.

I am a Gentile Christian, myself, and am much interested in the Jewish people, out of a deep sense of gratitude to them. They have given to us the Bible, both the Old and the New Testaments, and the Saviour, a Jew, who is enthroned in the hearts of millions of people; He alone, of all the prophets, declared "I am the light of the world," and because of this fact has shed abroad this light so that Christianity is synonymous with civilization, liberty, piety and charity. I am sufficiently acquainted with Jewish matters to know that even modern Judaism has adopted Christian methods and patterned their worship and church work after the Christians, and from the Jewish pulpits the sayings of the Master are freely quoted. Even the distinguished Rabbi, J. L. Levy, of our own city, recently in his lecture on the "Jewish View of Jesus," said, "I have little but contempt for those who cannot see in Jesus of Nazareth something to admire. I have little respect for those who cannot find in the Nazarene something worthy of our deep esteem. I personally regard him as one of the greatest spiritual teachers the world has ever known. I look upon him as one of the noblest spiritual examples the human family has ever had the privilege of observing. We have great faith in the noble character of his life, in the beauty of his teaching, that may safely be attributed to him. We have great admiration for the pure life offered for the good of humanity."

Rabbi Henry Berkowitz, D. D., says:—"To me one of the saddest and most tragic facts in history is this, that Jesus, the gentlest and noblest Rabbi of them all, should have become lost to His own people by reason of the conduct of those who call themselves His followers."

Prof. M. Lazarus says:—"I am of the opinion that we must make an effort to gain a better understanding of the personality of Jesus, and that we most emphatically must claim Him for Judaism."

I could quote you many more expressions from Jewish rabbis and thinkers, showing their recognition of the nobility and wisdom of Jesus, urging their people to read the New Testament and to become acquainted with the teachings of the Nazarene. Now, it is evident that the admiration in which Jesus is held by these rabbis and others has been reached by a close study of the New Testament, for therein is found the authentic history of Christ, which differs very much, indeed, from the distorted and false stories current among a large class of Jews. No doubt you are familiar with some of these stories, and it is sad to think that for centuries Jewish children have been taught these falsehoods about Jesus and helped to create the hatred and contempt both for Jesus and Christianity.

I am not unmindful of the fact that the corrupt Christianity of the past centuries has been responsible for much of the bitterness in the Jewish hearts, but may it not be that "Light" is prompted by motives pure and noble to make it possible for the Jewish people to get acquainted with the real Jesus, with the true story of Christianity, and with the sublime teachings contained in the New Testament, by a study of the same? He may desire to prove to the Jews that that little book, the New Testament, which is the key to the Old Testament and contains the vitalizing power to transform humanity, teaches us what God is, that He was manifested in Jesus Christ, that He was the perfect example of humanity, the head of a new race, and this ideal the human family is to measure up to.

I am sure you will agree with me that a better disposition may be made of the New Testament than to kindle a fire with them those cool mornings. I can assure you that the reading of the New Testament brings warmth and divine glow into believing hearts as no other written book ever did, and we do not separate the New from the Old. The Old enfolds the New and the New unfolds the Old. I hope that you will change your mind and begin an earnest perusal of the New Testament and prove the merits of its teachings yourself, which will deliver you from inherited prejudices which do not belong to American soil, the land of light and liberty. Remember that our national leaders, educators and public spirited men, are earnest Christians and love the Jewish people, and that Jewish Messiah, to the glory of God, the Father, even Jehovah, our Righteousness.

I shall esteem it a privilege to hear from you, and will be glad to answer any questions upon which you may desire further light.

Yours very sincerely,

LULU AGNEW.

Anniversary Exercises.

THE GLORY OF ISRAEL is just going to press and an extended report of the exercises cannot be given in this issue. The day was, however, greatly owned and blessed of the Lord. The program was fully carried out. All the speakers announced were present and a heavenly day was enjoyed by the overflowing attendance of the friends of the Mission.



JEWISH MISSION FIELD.



AT HOME.

Mr. Wilkinson's Visit to Pittsburg.

The arrangements in Pittsburg had been made by the Board of Directors of the New Covenant Mission. I was the guest of the Mission, which occupies a large building, the donation of its Treasurer, on Forty-second Street. This building is out of the Jewish quarter, but serves as residence for several workers and friends, also for offices and prayer room. The leader of the Mission is Mr. Maurice Ruben, formerly, while still in unbelief, a business man of Pittsburgh, therefore generally known both as unbeliever and as Christian to the Jewish community of the City. His wife joined him after several years of separation, following on his baptism, and the couple are now one in faith and zeal. Mr. Ruben is a man of ability and energy, with abundance of missionary enterprise. The open-air meeting on Sunday afternoons in the Jewish quarter is a prominent feature of this Mission. This was admirably conducted, and a spirit of restraint was manifested upon the Jews, who numbered quite 300.

I was pleased with the warm-hearted sympathy which the Mission has evidently inspired in some of the choicest of God's children in Pittsburgh. The Mission has, I believe, a very useful future before it. I could wish, however, some closer co-operation with Mr. Ruben in the direction of it, as he seems to me to be left in this too much alone. If the way were clear for Mr. Kuldell, a Jewish Christian pastor of many years' standing, to join Mr. Ruben, it seems to me it would help to solidify the work. The Board, while they exist, should also take a close, sympathetic, active and responsible share in the government of this work. Will friends also pray about this matter, for Mr. and Mrs. Ruben, Mr. Corey, Mr. Harris, Mr. Britner, and all other friends connected with it.

On Sunday, September 25th, I preached with liberty at the Wylie Avenue Church, meeting Mr. and Mrs.

Pridgeon, founders and directors of the Pittsburgh Bible Institute; in the evening again in the palatial First United Presbyterian Church, Dr. Reid, pastor.

Meetings filled each day of the week, Thursday being in **Allegheny** and Friday at **Washington, Pa.** At last my familiar red lantern-box turned up in time to get it to this last meeting, i. e., at Washington, Pa. The Lecture Hall of the Second Presbyterian Church was crowded to excess and great interest evinced.

A very hasty good-bye to the dear friends Rubens and others was necessary, for at 5.30 the next morning I had to leave for Washington, D. C., arriving the same evening.—Trusting and Toiling.

Newark, N. J.

The Hebrew-Christian Mission, at 240 Broome Street, in charge of Rev. S. K. Braun, is progressing well. The Mission building was bombarded last spring just before the opening and several workers were in jeopardy of their lives. Mr. Braun writes: "We have very good attendance at our meetings on Wednesday and Friday evenings and on Saturday afternoons. Our evening meetings are at times crowded. This is a hard neighborhood; Socialist, Anarchist and infidel Jews make up part of the community and praise God that the influence of the Mission for good is being felt. I am working harmoniously together with Bro. S. A. Horwitz, who also has a Mission. He is supported by the Baptists, as their Missionary. We are visiting the Jews together and help each other, praying one for another."

Baltimore, Md.

As a result of Mr. Wilkinson's visit in Baltimore, an organization has been effected to open a work. Mr. Philip Sidersky who has been active in Jewish Mission work at Rosenhayn and Newark, N. J., will superintend the new Mission. He writes:

"You will be pleased to know that after considerable difficulties we have been able to get a place for our Mission here.

"The great fire of last winter has destroyed a great deal of property in the down town district, and for that reason it is very difficult to get any place to rent. But am very thankful that the Lord has enabled us to get a place for our new Mission at 916 E. Lexington Street, which is a very good location in the Jewish district here.

"Will you kindly remember our new Mission in your prayers.

"The Mission is known as under the auspices of Rev. Stearns' Bible Class with Dr. Kelly as our treasurer."

Richmond, Va.

First Annual Report of the Society for the Advancement of the Gospel of the Circumcision.

Mr. Mark Levy, General Secretary of the Society, has published the first annual report in two separate circulars. In one of them Bro. Levy makes a plea, in poetry and prose, for the doctrine of the Gospel of the Circumcision. Three verses from the poem of six verses read as follows:

"Good Gentile brothers, follow Paul,
Who hearkened to the Spirit's call,
Which bade him Israel's customs use,
For Jesus' sake, to win the Jews.

You eat with chopsticks in the hand,
And wear the queue in Chinaland;
And sit cross-legged upon the ground
To bring Japan to Christ around.

As Hebrews, then, to Hebrews be,
And bless the race that blesses thee;
For long the debt has been unpaid
Which Jews upon the Gentiles laid."

We also quote from the report the following:

"The above Society was established on Thanksgiving Day (American Feast of Tabernacles), 1903. During the year the General Secretary labored in about twenty cities, mostly in the Southern States, visiting the Jews in synagogues and stores, and preaching to Jews and Gentiles in Missions and churches and on street corners. Al-

most everywhere he was welcomed by the Christian ministry, and the Jews generally displayed a more kindly disposition than was expected by one of their brethren who is testifying to the Messiahship of Jesus Christ. But he records with sorrow that Rabbi S. Mendlesohn, of Wilmington, N. C., violently denounced him, and many Jews in other cities acted grievously towards one, who as a priest in Israel, is simply doing his duty according to the revealed will of God.

"During the full Thanksgiving year the Society received \$669.69 including the whole income of the General Secretary, from friends and all sources. The sum of 0665.75 was spent in living, travelling, tract, tithe, charity and incidental expenses, leaving a balance in the Treasury of 03.94. Eight dollars and thirty cents received after report was printed.

"The work of the Society has fallen almost entirely on the General Secretary. Recently an effort was made to "organize," but some of the leading ministers of Richmond declined because of indifference, denominational selfishness and fear of offending the Jews. The Ministerial Union of Richmond had, however, previously commended the efforts of the Society."

Among the contributions and gifts to the Society from various sources, the New Covenant Mission, Pittsburgh, Pa., is mentioned for tracts sent.

ABROAD.

London, England.

The Jewish community is making quite a stir against the "Conversionists." A circular has been published signed by Lord Rothchild, the Chief Rabbi and other leading Jews, exhorting Jewish parents to withdraw their children from Mission halls "under any pretexts whatever." The Jewish press has published long articles on the subject and seems at a loss as to what to do to check the popularity of Jewish Missions. The Jewish Missionary In-

telligence, organ of the London Society (November), says:

"The recent letter from Jewish leaders in London, warning their people against the "Conversionists," is a signal proof that the latter are making good progress. If there were no danger there would be no warning. We view the opposition with equanimity—no power can stay the onward march of Christianity."

Trusting and Toiling, organ of the Mildmay Mission, writes:



THE JEWISH WORLD.



An Anti-Semite.

The *Daily Telegraph* correspondent in Berlin says:—

Count Puckler, the notorious leader of the Anti-Semites, whose dangerous rhodomontade against the Jews has more than once brought him into conflict with the police, and has earned for him the contempt of all right-thinking men, has met with his match. The other night, when he left the dining-room of the hotel where he is staying, he was followed by a gentleman into the corridor. This gentleman was a jeweler from a provincial town, who was also stopping at the hotel, and had just heard that the person who had left the dining-room was Puckler. In the corridor he introduced himself as a Jew, and thereupon fell on the Count with his umbrella. There was a tussle until the hotel servants tore asunder the combatants, Puckler coming out of the fray with a bleeding forehead. He was not, however, injured so seriously as to prevent him appearing that night at an Anti-Semitic meeting with a bandaged head, where he gave an extravagant account of the affray, and called for the blood of all the Jews in Germany. The hawking about the streets of Count Puckler's disgraceful speeches has become a public scandal. It is absurd to contend that he is not taken seriously. Large bodies of people in Berlin and elsewhere regard him as their prophet, and would gladly do his bidding had they a favorable opportunity.

A New Movement.

A Zionist Society under the designation of "The Dr. Herzl East African Zionist Association," with Mr. Marcus as president, has been started in Nairobi, British East Africa, the capital of the protectorate, in which land has been offered to the movement.

Mr. Zangwill on the Zionist Leadership.

In an interview contributed to the *Jewish Comment*, Mr. Zangwill referring to the Zionist movement said:—

I regard Herr David Wolfsohn, of Cologne,

"The agitation in the Jewish community with regard to the Conversionist Campaign continues. A writer in one of the Jewish papers has described his visits to two mission halls, the Central hall being one. The accounts, as might be expected, are written with much bitterness. The tone Jews, so often adopt, of treating the Gentile missionary as sincere if misguided, is conspicuously absent. The agitation so far has failed to diminish the attendance of Jews at the mission. It has even increased it."

the present President of the Jewish Colonial Trust, as our leader for the future. He is a business man—just what we need—and could devote himself to the administrative work of Zionism. We should elect an additional functionary to be President of the Zionist congresses.

Mr. Zangwill expressed his "absolute and profound disgust" with the response that had been made by the American Jews to the national appeal on behalf of Dr. Herzl. "A paltry thousand dollars," he remarked. "And in New York you have 500,000 Jews!" Asked concerning the English Zionists, Mr. Zangwill said: "We have no internal strife, Dr. Gaster's only follower is Dr. Gaster. Herzl's death has but welded us more strongly together."

You have been widely quoted as predicting a wave of Anti-Semitism? queried the interviewer.

Yes, England is mightily restless. We are sure to have an Alien Bill introduced during the next session of Parliament. Here your charitable bodies are bankrupt. They keep telling our Boards of Guardians: "For heaven's sake stop sending us immigrants." I fancy you will have Anti-Semitic troubles here just as we have in England if this immigration continues to come into this country. Of course, Anti-Semitism in Anglo-Saxon countries is never so barefaced, so brutal, as that which exhibits itself in the Latin countries. But social Anti-Semitism is with us already.

Mr. Zangwill added that he was holding his promised book on Zionism in abeyance for the present. Originally, he explained, he intended it to be a collection of miscellanea. It was to contain his essays and speeches just as they had been written and delivered. But now he felt as if the movement were not old enough, not mature enough, to stand it. His book must be a systematic co-ordinated presentation of Zionist hopes and ideals. And so he was re-writing it—

"working it over." Mr. Zangwill stated that he would deliver "just one" Zionist speech in America before he left.

The Dreyfus Case.

The *Times* correspondent in Paris telegraphed on Monday :—

For more than a week past the Court-martial has been sitting daily to try the four officers accused of misappropriation of funds in connection with the Dreyfus case and of tampering with the accounts of the Information Bureau of the War Office in order to conceal their offense.

At the opening of to-day's sitting the Military Public Prosecutor, Major Rabier, created a sensation by declaring that, as the officers, whose testimony during the preliminary inquiry had been the basis of the prosecution, had spoken much more favorably on behalf of the defendants during the present trial, he had been authorized "by superior authority" to abandon the prosecution. This summary acquittal by Ministerial intervention became promptly known at the Chamber of Deputies, where it produced an excellent impression. There still remains the question of Captain Cuignet to be disposed of, but it is currently held that there will be a satisfactory official solution before the end of the week, when an interpellation on the subject might embarrass the Ministry.

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Aaron's first offerings.

LEVITICUS, 9, 10.

Nadab and Abihu slain.

30 And ^a Mō'sēs took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aā'-ron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aā'-ron, and his garments, and his sons, and his sons' garments with him.

31 ¶ And Mō'sēs said unto Aā'-ron and to his sons, ^b Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded,

B.C. 1490.

^c Ex. 29. 21.

^d & 30. 32.

Numb. 3. 3.

^e ch. 4. 8.

^f ch. 4. 11.

^g & 8. 17.

^h ch. 1. 5.

ⁱ & 8. 19.

^j Ex. 29. 31.

^k 32.

^l ch. 8. 20.

^m ch. 8. 21.

ⁿ Ex. 29. 34.

^o ver. 3.

^p ver. 10.

the caul above the liver of the sin offering, he burnt upon the altar; ^q as the LORD commanded Mō'sēs.

11 ^r And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt offering; and Aā'-ron's sons presented unto him the blood, ^s which he sprinkled round about upon the altar.

13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar.

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